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100 pages takes the same matter and weaves it into narrative form. The third division, of a few pages only, discusses the religious conceptions of Jeremiah, gives us a chronological table and a glossary of names and notes, followed by a subject index. Considerable care has been used in the presentation of the poetical form. This adds very greatly to the beauty of the prophecy and the vividness of the thought. It makes also a handsomer page for the reader. But he has not always carefully observed the divisions of the verses. For example: In chapter ix. 17-22 (pp. 47-48) the characteristic metre of the dirge, and that which makes it the more effective is unnoticed. Likewise in chapter li., we have a similar disregard of the metre. It is to be noted that he locates chapters vii.-ix, in the reign of Jehoiakim, as being a more elaborate presentation of the discourse mentioned in chapter xxvi. After chapters xxv. 38 he introduces the prophecies against foreign nations. But why should these not be brought in immediately after xxv. 13, as in the Septuagint, and allow the remaining verses of chapter xxv. to summarize what is said in these longer prophecies of xlvi.-xlix? There is apparently some confusion also in the arrangement of his matter. For example: On page 96 after he has nearly finished up the reign of Jehoiakim, he introduces the brief reign of Jehoahaz; also on pages 96a and 96b, he introduces, entirely out of chronological order, matter concerning the reign of Jehoiachin. Following that on page 97 we have the account of the death of Jehoiakim. It seems that the author had omitted two pages and afterward attempted to insert them between two closely connected in thought. This is a blemish which should be corrected before another edition of the book. Another conclusion for which no reason appears is that chapters ix. 23-x. 17 were uttered by Jeremiah in Egypt. Chapters l.-li., are later productions, added to the book by some later hand. Taking the book as a whole it will be useful in giving the reader a connected story of Jeremiah's work, but it would add very greatly to the satisfaction of the general reader for whom it was prepared to know why this or that order has been adopted. A few lines only of explanation would have sufficed. The most ordinary reader will not be satisfied nor be ready to accept his chronological divisions. But the life of Jeremiah and the condition of his times will be more vivid and of more real value to him after having once read the volume.

PRICE.

Sermons on Subjects connected with the Old Testament. By S. R. DRIVER, D.D., Regius Professor of Hebrew, Oxford. London: Methuen & Co.

This is a volume of twelve sermons preached in Oxford and Cambridge, and published as a supplement to the author's "Introduction to the Literature of the Old Testament." They are meant to illustrate Dr. Driver's contention that the adoption of critical conclusions "implies no change in respect to the Divine attributes of the Old Testament; no change in the lessons of human

duty to be derived from it ; no change as to the general position (apart from the interpretation of particular passages) that the Old Testament points forward prophetically to Christ."

The last five sermons are simpler, and are published to show how "the specific lessons of the Old Testament" may be enforced and its "providential purpose" recognized, without interpreting its words in a sense alien to their original meaning, or context, or otherwise deviating from the strict application of critical and exegetical canons.

As an introduction, the paper read at the Church Congress at Folkestone, 1892, "On the Permanent Moral and Devotional Value of the Old Testament for the Christian Church," is prefixed. The Old Testament is of permanent value, he says, (1) on account of the clearness with which it insists on the primary *moral* duties obligatory on man as man ; (2) on account of the examples of faith and conduct, character and principle it affords for our models ; (3) on account of the great ideals of human life and society it holds before its readers. As to devotional uses, we have only to think of the Psalms, of the book of Job, and of the Second Isaiah. Its piety is manly and never descends to the effeminate pietism of modern days. We now come to the sermons. The first seven are essays rather than sermons. In the first, Dr. Driver shows that evolution is compatible with faith, because that doctrine applies only to the body, and does not reach the soul. In the second (Isa. vi. 3) he shows how the glory of God is reflected in the creation of the world and in fitting it for the abode of man. In the third, under the title of "The Ideals of the Prophets" (Gen. xii. 3), he speaks of the ideal destiny of Israel in its various aspects, a holy nation, a Messianic king, a people through whom all the world would be blessed. The fourth sermon treats of the growth of belief in a future state as seen in the Old Testament and the Jewish Targums. The fifth deals with the Hebrew prophets (Amos ii. 11, 12) and shows their work in the two spheres of politics and morals. They were the teachers of their own generation, the correctors of its political mistakes, its social abuses, its moral shortcomings.

"The Voice of God in the Old Testament" (Heb. i. 1) is the title of sermon VI, and deals with the variety of form and circumstance and occasion with which God revealed himself to the fathers. In sermon VII, on "Inspiration," he defines it as a unique and extraordinary *spiritual insight*, enabling those who received it, without superseding or suppressing the human faculties but rather using them as its instruments, to declare in different degrees and in accordance with the needs and circumstances of particular ages or particular occasions, the mind and purpose of God.

The other sermons are shorter and simpler. In a sermon on "The first chapter of Genesis" he shows that Science and Theology are complementary, not antagonistic. The purpose of the Bible is to teach religious truth, not scientific truth. In "The Warrior from Edom," (Isaiah lxiii. 1), he declares

the fundamental thought to be, the impotence of the nations to arrest God's purposes at a critical moment in the history of his people.

Sermon X is on "The Sixty-eighth Psalm." This psalm, he says, describes a past event, viz. the historical ascent of God into the "tent" prepared for him by David upon Zion. It is not a prediction of the ascension of our Lord. It has no reference to the future. Nevertheless the ascent of the Ark in which God was present into Zion, *prefigured* the ascent of Christ into heaven.

Sermon XI is called "The Lord our Righteousness" (Jeremiah xxiii. 6). This means the Lord *is* our righteousness, and is significant of the fact in a degenerate age that the nation's righteousness can only be secured by God.

In the sermon "Mercy and not Sacrifice," (Hosea vi. 6), he dilates on that *kindliness* of feeling which goes so far to make us love God with all our hearts and our neighbor as ourselves.

Dr. Driver is by no means an eloquent preacher, but his sermons are solid, scholarly, reverent and helpful.

THOMAS PRYDE.

The Pauline Theology : a Study of the Origin and Correlation of the doctrinal Teachings of the Apostle Paul. By GEORGE B. STEVENS, PH.D., D.D., Professor of New Testament Criticism and Interpretation in Yale University. New York : Charles Scribner's Sons, 1892. Pp. xi. + 383. \$2.00.

This able work on the doctrinal teachings of the great apostle is one of the most valuable contributions to exegetical theology made in recent years. In exegetical principles, method and structure, temper and style, it is worthy of highest praise. The author has clearly conceived the true nature of his task and has aimed faithfully to expound the thought of the apostle Paul from the apostle's own point of view. In accordance with this aim he has conscientiously surrendered himself to the leading of the apostle, reading what he says in the connection in which he says it, and with the emphasis which that connection gives it. It ought not perhaps to be exceptionally high praise to give a writer in exegetical theology, that he uniformly maintains his balance and poise and never betrays a polemical bias of his own ; but whether exceptionally high or not, it is praise to which Professor Stevens is honestly entitled. He shows himself familiar with the ablest recent works on the apostle and his doctrines, yet is thoroughly independent in his own discussion.

The introductory chapters, on the conversion of Paul, his style and modes of thought, the shaping forces of his doctrine, and the sources of his doctrine, are deeply interesting and instructive in themselves and excellently prepare the way for the systematic presentation of the doctrines which the following chapters give. In the study of the man Saul, the historical and psychological elements of the problem are carefully investigated, yet with a full recognition of the divine element of the situation. The chapter on the apostle's style and modes of thought is noteworthy for its clear recognition of the obvi-